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His view of the resurrection is dismissed on the ground that it would require a psychological miracle and as being inadequate to explain the facts.

The remaining chapters are of less interest and, at least in places, of less value. The study on Harnack is little more than a synopsis of *The Sayings of Jesus*, while the question of the ascription of the *Magnificat* to Elisabeth is a study in Textual Criticism which will appear to some to be drawn out beyond its merit. The conclusion reached is that "it will still remain probable that St. Luke intended Mary to be understood as the speaker of the *Magnificat*." Galatians is placed as the earliest of Paul's Epistles because the situation in Galatia as to the insistence of the Judaizers on the necessity of circumcision would have been impossible after the Council at Jerusalem, since "the main outcome of the Council lay in the recognition of the fact that circumcision was no longer necessary." The final study deals with the character of the Apocalypse and its bearing on inspiration. Attention is drawn to the fact that the book is only one example of a literary type and that it was written to meet a specific situation and with a definite purpose, namely, to strengthen the Christians of the author's day in a crisis which he saw to be imminent. The Apocalypse indicates that inspiration is a subjective matter and that "revelation" is an internal, divine process.

The strongest parts of the book are the studies on Schweitzer and Loisy. The author's style is clear and his expression of thought orderly. The book is of value for its succinct statements of the positions of the first two writers who are criticized, and for its presentation in compact form of a number of studies the majority of which have real interest for the student of the New Testament.

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THE LIGHT OF THE WORLD

Mr Speer's new book is of remarkable value—of extraordinary significance.¹ It was formerly the custom for Christian teachers at home and in "pagan" lands to speak of Christianity as the only true religion and worship of the true God, and of all other forms of religion as absolutely false or worship of devils. A careful and sympathetic study of other forms of religion has compelled the abandonment of this extreme,

¹ *The Light of the World. A Brief Comparative Study of Christianity and Non-Christian Religions.* By Robert E. Speer. West Medford, Mass.: The Central Committee on the United Study of Missions, 1911. ix+372 pages. Paper, 30 cents (postpaid 37 cents), cloth, 50 cents (postpaid 60 cents).

and many students have swung to the other, that all religions were very much alike in fundamental character, and their differences but suited them to the peoples and social conditions in which they were held. This latter view led naturally to the thought that it does not make any great difference what religion a man has, that Christianity is simply one among a number of pretty good ones, and that there is little need for Christian missions.

Mr. Speer's book furnishes incontrovertible arguments against both of these extreme positions and the conclusions from them. It is not primarily a textbook on comparative religion, and would be very inadequate for such a purpose, although exceedingly useful in connection with such a study, as it gives a view of the life which results from the prevalence of various forms of religion, which is almost if not quite as necessary in order to a true knowledge of them as a description of their faith and ritual. It does not aim to cover the field of the history of religion at all, but to consider the great religions of the world which still prevail, and oppose Christianity, and to consider them particularly, not in their historical, but in their present-day, forms. Sketches of their history and of the lives of their founders are given, as they are still of great importance in determining the influence of the religions today; but it is the practical estimate of the value of the religions today, rather than the theoretical interest in the principles of their origin and development, to which the main attention is given.

The religions described are Hinduism, Buddhism, Mohammedanism, and the religions peculiar to China—Animism, Confucianism, and Taoism. In the case of each of these the resemblances to and elements in common with Christianity are sought and carefully described, particularly so far as the author's own purpose is concerned, to furnish the points of contact for the missionary who must approve the truth which he finds in them, and build upon it, if he is to win their adherence to Christianity. Then the differences between these forms of religion and Christianity, and the immeasurable superiority of the latter, are most convincingly set forth.

The book might be described as a mosaic of quotations from a large number of sources (most of them very good, and including champions of the non-Christian religions and their adherents, as well as missionaries and authorities on oriental religion and language), cemented together by the thought and arranged according to the clear purpose of the author. These quotations give a large and peculiar value to the book, together with some defects which would be almost inevitable. Naturally the views of these religions, as presented, are not all con-

sistent, and the Christianity with which they are compared is something which varies according to the views of the various authorities quoted, something which is not accurately described or defined, and which is not the religion as it is generally practiced and held, but in its ideal form, to which no one since the time of Christ is even supposed to have attained. The book shows clearly that the author is not an expert in systematic theology or philosophy of religion, and it is therefore very fortunate that he does not attempt to describe Christianity too much in detail. But although the Christianity which Mr. Speer has in mind is not the actual but the ideal, the most of his comparisons of religions are not thereby invalidated, for he picks out for his specific contrasts features of Christianity which almost all intelligent people would agree are properly described as belonging to Christianity. The contrast of Christianity as "the religion in which God is seeking men" with other religions as those "in which men are seeking God," which is quoted with approval, is not the highest view which may be taken.

Altogether this book is a splendid, popular contribution to the study of religion from the most practical standpoint, one which might be readily used by either conservative or liberal, and the low price of which should encourage every minister and student to obtain and master.

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COLLEGE MEN AND THE BIBLE

The value of a book many times depends upon the fitness of an author to write upon the given theme. Mr. Cooper's *College Men and the Bible*¹ has grown out of the experience of the author in promoting Bible-study among the college men of North America and the Orient. This experience has fitted him in a real way to give to the general public the results, *modus operandi*, and reasons of the far-reaching campaign for the study of the Bible by college men that has characterized the student movement of the first decade of the twentieth century.

The book is characterized by the author's breadth of spirit and outlook, his optimistic point of view, and an intense belief in and sympathy for his theme. He gives first a hopeful outlook on the student life of North America in its relations to this movement for the study of the Bible. Then we are given a glimpse of the students of India and of

¹ *College Men and the Bible*. By CLAYTON SEDGWICK COOPER. New York: Association Press, 1911. xiv+195 pages.